

Mr Taylor from the Author
with his best compliments
DUE SENSE OF DIVINE FAVOUR, (D)

A
TEST OF CHRISTIAN CONFIDENCE.

A 1794 N
S E R M O N

DELIVERED TO A COUNTRY CONGREGATION,

On the 19th of December, 1797,

THE DAY APPOINTED BY ROYAL AUTHORITY FOR
A GENERAL THANKSGIVING,

TO
ALMIGHTY GOD,

FOR THE
LATE SIGNAL VICTORY
OF HIS MAJESTY'S FLEETS OVER THOSE OF THE ENEMY.

BY THE R
REV. SIR ADAM GORDON, BART. M.A.
RECTOR OF WEST TILBURY, ESSEX,
AND PREBENDARY OF BRISTOL,

Who so offereth me Thanks and Praise, he honoreth me. — Psalm l. 23.

London:

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1798.

[PRICE ONE SHILLING.]

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S. E. R. M. O.

1795

BRITISH MUSEUM



LATER SIGNAL VICTORY

REV. ADAM GORDON, D.D.

RECEIVED, AUGUST 2, 1954

PRICE ONE MILLION

TO THE
RIGHT HONOURABLE THE
LORD CHANCELLOR OF ENGLAND,

THE FOLLOWING
DISCOURSE

IS MOST RESPECTFULLY INSCRIBED,

BY HIS LORDSHIP'S

MOST GRATEFUL,

AND FAITHFUL, HUMBLE SERVANT,

THE AUTHOR.

Dec. 22, 1797.

TO THE

HONOURABLE THE

LORD CHANCELLOR OF ENGLAND



IS MOST RESPECTFULLY INSCRIBED

BY HIS LORDSHIP

MOST GRATEFULLY

AND FAITHFULLY HUMBLE SERVANT

THE AUTHOR

Dec. 22. 1797.

on this occasion, of just and generous gratitude.

Situated in a place, where every degree of
exertion is so very useful to mankind, and
support a due regard to the established laws
of the land, and respect to our excellent form
of Government at this time.

RIGHT HONOURABLE

THE LORD CHANCELLOR.

MY LORD,

YOUR high office in the State, and my
several, and very great obligations to your
Lordship's kind regards, incline me to hope,
that my taking this particular opportunity of
addressing you in public, will not be judged
intrusive, or improper: for to whom can I,
with greater propriety, inscribe a work, the
theme of which is GRATITUDE, than to the
generous agent, under Divine Providence, whose
beneficence exacts my bounden tribute of *double*
praise to the Author of all good;—and which
from grateful experience of *private* benefits, doth
naturally urge me to treat still more cordially on
the subject that demands my best endeavours,

on this occasion, of just, and *general* gratitude,
~~to our HEAVENLY BENEFACTOR.~~

Situated in a place, where every degree of exertion is so very needful to inculcate, and support a due regard to the established laws of the land, and respect to our excellent form of Government, I come forward at this time, in common with my brethren, to discharge my share of duty, in the celebration of a day, so religiously commanded by our gracious Sovereign, in due honour and praise of that glorious Being, who is our constant deliverer and defender in times of extremity and distress, and who hath hitherto, so wonderfully rescued us from the destructive designs and endeavours of our inveterate enemies.

I have not the presumption, my Lord, to suppose any thing contained in this feeble effort of professional zeal is of consequence, as to its *novelty*, to merit your Lordship's notice,——or the commendation of the public,——it being truly no more than a plain, religious exhortation, to a rustic congregation, to follow such rules, as will promote their best happiness here, and hereafter.

My

My *motive* in the measure, is what I would principally plead in its *defence*; and which is exactly the same which I offered to my Diocesan, for my discourse inscribed to *him*, on the last day of public humiliation, viz. to convey to such of my parishioners, who do *not inhabit the place*, a proper sense of the important duties they owe to their King and country at *all* times, but especially when, through evil counsellors, a deluded people are so ready to “*imagine a vain thing*;” and also to inforce, that the fulfilling these obligations becomes a still more necessary charge upon them, as it is the express injunction of the SUPREME GOVERNOR, that they who would *live peaceably and godly, should be subject to the lawful powers he has ordained to rule over them*. Received in *this* light, these plain thoughts, and well intended admonitions, may perhaps be allowed their share of usefulness; tho’ I shall hardly dare to arrogate any praise from the incumbent and honest discharge of my office, which enjoins loyalty as the effect of religious duty, independent of the natural inclination that would otherwise influence the present undertaking. And if I may be permitted
to

to say any thing more *particularly* suited to the nature of this Epistle, it is, that I shall ever feel myself grateful to the SUPREME, for the power of proving faithful to the charge committed to my trust; and that by *so* doing, I shall be secure in not disappointing the favourable opinion, with which my indulgent Patron hath been pleased to honour me.

Relying on your Lordship's candour to overlook any deficiency in this humble address—and that you will receive it on the genuine principle that alone encourages me to take the liberty—I beg leave to subscribe myself—with all due respect, and the most perfect sense of your goodness,

My LORD,

Your Lordship's

Much obliged,

And devoted, ^{II} humble servant,

ADAM GORDON.

PSALM cvii. 8.

O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men!

WHEN we last met, my brethren, on a public occasion of national concern; it was to deprecate God's just vengeance against us, as an ungrateful, sinful people; and to implore his future favor, in protecting us under threatened danger, from our powerful enemies.—We then acknowledged, that we *deserved punishment*.—We resolved, to ask the gift of true repentance, and to use the *means* of grace, whereby we might be enabled *so* to conduct our lives, as would engage the Lord *to be gracious to his people; to go forth with our armies; and to be a power of strength* against all our adversaries.

How far the people of this place have kept the solemn vows *then made*, God, and their own hearts, can best judge:—There is, however, a charitable, and substantial hope, to conclude, that *throughout the land*, some sacrifice of true *penitence and obedience* hath been accepted,—that God hath heard the fervent petitions of his truly faithful servants that are mingled with the ungodly; and *for the ten's sake* hath interposed his all-powerful shield of defence in our behalf; for we are assem-

bled *this* day, my friends, upon a most pleasing, and yet awful occasion:—We are *now* in God's house, on principles of incumbent duty, and gratitude, to the Author of all good.—We are met at the command of our gracious Sovereign, to present our most humble and devout tribute of praise and thanksgiving, for the rich and recent mercies we have experienced at the hands of God's good providence, in blessing the loyal endeavours of our brave countrymen with success, against the united enemies of our *laws*,—*religion*,—*property*,—and *lives*. And it is with grateful hearts to the Almighty, and most chearful obedience to the injunctions of our rulers, that I trust all present are filled at this particular time.

We have this day joined, my dear brethren, in the general voice of the nation, to glorify God, and acknowledge his power and goodness towards us. In this bounden practice, we have the pious example of our truly religious king; to whom, with the utmost propriety, that *best* of titles, may in *this* sense be given, in that he seems ever blessed with grace to yield *public* testimony to the all-ruling hand of the Supreme Director, by seizing every occasion of celebrating the transcendant mercies of Heaven, towards *himself*, and favored people.

Herein then we have a pious precedent of what is due to the great Creator, from his dependant creatures; and it being afforded us in this uniform conduct of God's *anointed servant*, it cannot fail to impress every serious, and *truly Christian* mind, with an affecting sense of the expediency and blessedness

edness of our present sacrifice.—Let us lift up our hearts then, my brethren, in the words of the text, and earnestly pray that all people, in every place, may for themselves, and others, most faithfully adopt the royal psalmist's exclamation: *O that men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the children of men.*

This verse, which I have chosen for my text, is repeated four times, in the psalm whence it is taken.—It is expressed in the form of a chorus of grateful praise, on a review of God's wonderful, and various mercies towards mankind.—It seems, at the same time, to intimate a degree of reproach, and wonder, at the graceless inattention of God's creatures, to his manifold bounties, since the words *O that men would therefore praise the Lord, &c. &c.* plainly imply, that they *do not sufficiently* own his astonishing goodness, as the Author of their being, and every blessing they enjoy.

The verse, you perceive, consists of two parts; viz. not only a pious *wish*, that men *did otherwise* (as just now observed) but also, that they would *DECLARE the wonders, &c.*—There is no method so effectual, to render our gratitude warm, and perfect, as to enumerate diligently, the *particular* favors we have received from the hands of our Benefactor;—to dwell *frequently* on their happy *consequence*;—and to advert to the troubles, sorrows, or misery, we have escaped through the blessings we have received.—Barely to *accept and enjoy* them, is not *enough*.—We must *declare* them,—

expatiate upon them ;—and give the Author, the whole praise, that *heart* and *voice* can instance, to evince our truly grateful sense of their *worth* and *benefit*.—This, you will see, is the practice of the royal David, in this instructive and delightful psalm ; this is the pattern our royal master is ever desirous to imitate, and in which he is at present *actually employed* ;—and it is the manner I purpose to follow, in what I shall now offer for your instruction and edification, on the particular subject of this solemnity *.

First then, according to the method I have proposed, let us not rest in a selfish supineness, in a bare acknowledgment of some favour ; and feeling easy upon our deliverance, consider it only as a circumstance in the common course of things, or the mere effort of *human* skill, and intrepidity ; but let us exercise our minds in a close, and serious investigation, of the miseries we have *escaped*, and the benefits continued to us, by the unmerited

* Trifling as it may perhaps appear to *some*, yet as this solemn act of public praise hath met the scoffs and reprehensions of the dissatisfied, and even intimations of danger were suggested, to intimidate many from their duty—I think this observation cannot *fairly* be attacked, that even the *day* seemed favourable to the sovereign's pious tribute.—But at all events surely we might pronounce it pleasing to the Almighty, since he has expressly declared, that —*Who so offereth Him thanks and praise, he honoreth Him.*—Wherefore let the opposers of order and religious gratitude, do their worst to lower the value of this bounden sacrifice to the SUPREME.—While the Lord is graciously pleased to go forth with our armies we have nothing to fear.—The same power that helps us to victory over the *common* foe, will check the utmost virulence of the still more unnatural enemies of the state.—

long-

long suffering of a merciful God; who alone is *the disposer of the lot, and the God of Battle*;—and who decideth victory at his pleasure.—Let us unite in that grateful burst of praise, with which our psalm breaks forth,—*O! give thanks unto the Lord, for he is gracious; and his mercy endureth for ever.*

My dear brethren—we live in a spot (of late) peculiarly exposed to the most terrible of all foes, the misguided, rebellious, unnatural enemies to their native land.—Surely, none but the disloyal, reprobate, and foul traitor to his country, can so soon forget the just fears, lately incurred, of the necessity of opposing the lawless violence of those, who, to the eternal dishonour of the British character, instead of defending, were disposed to *ruin* their country! What but the irresistible and gracious interference of the Most High could have quelled this *madness of the people*? By enduing our rulers with wise and determined measures, he checked the furiousness of the storm that was ready to overwhelm us.—The subtle and base machinations of our internal foes, who (to the disgrace of human nature) wished to blow up the coals of sedition, were timely frustrated:—The minds of the deluded men, whom they had corrupted, were happily opened to see their error; though many, alas! necessarily suffered by the hands of justice, as victims to the laws they had infringed, and in consequence of listening to the most hateful of all seducers, the betrayers of their king and country.

Only imagine, for a moment, my friends, what would have been *our* dreadful situation in *this* place, had the wishes of our foreign and domestic enemies been suffered to prevail.—Only recal our natural apprehensions in this hour of alarming danger*, and you must confess that we have great reason to give thanks, as those whom the Lord hath delivered from the hand of the enemy.

And here all democrats † might well blush, and tremble too, but that neither of these qualities are to be expected from the disciples of French info-

* It was but lately that we were happily prevented from imbruing our hands in the blood of our fellow subjects,—through the good providence of God over-ruling the most unnatural and cruel designs of the traitors of their country, by stirring up an ungrateful spirit of rebellion among the navy.—Indeed I both saw and felt the probable confusion and misery that threatened at this very serious period.—On my return home from a journey, that same evening, I found an officer in my study. He came to request accommodation for the picquet he commanded. A body of no less than five thousand men being expected to land that night below the fort, with a most determined resolution of committing every possible outrage.—A small train of artillery attended this detachment, and centinels patrolled all the night, with fixed bayonets, to watch the avenues of the country; and every one, indued with feeling, had their proper fears for what might be the issue of an attack from a deluded and inflamed band of rebellious ruffians.

† I cannot here omit a fanciful, but by no means inapplicable description of these pestilential innovators of our happy Constitution;—a very *loyal* subject, and most *worthy* yeoman of my acquaintance, having by a slender alteration in the *sound* of the word, improved, in my opinion, its orthography with a very significant sense of the appellation justly belonging to these *crazed* abettors of French reform.—“ I cannot think, Sir, (said he to me, one day) what these DEMI-CRACKS would be at?”

lence and infidelity !—For surely the lives and sins of these unfortunate violators of their country's laws must, in a great measure, in the eye of Heaven, be placed to the account of those, whose perfidioufness and art, were instrumental to their disaffection.—But it is like all other instances of infatuation ;—men will sacrifice every thing to the prejudice and violence of *party* ; and, in truth, so unnatural is the proceeding, that it can only be resolved in the secret decrees of the Supreme, who suffers the deadly instruments of mischief to reign for a *season*, when he purposes to punish his sinful and ungrateful creatures.—There hardly can be any other way of accounting for this strange perverseness in the character of ENGLISHMEN ;—whose education,—religion,—love of genuine liberty,—innate aversion to the worst of all oppression, and general abhorrence of downright impiety, should seem to set them above the profane and levelling doctrines, of the most fickle, treacherous, and cruel people now existing.—But what marks the absurdity and rashness of these French converts, is the blindness with which they rush into the snare of their determined enemies, by risking their *all*,—life, property, and dearest ties, to the rage of opposition ; whereas a generous and sensible union, in support of Government, would secure the permanent possession of these valuable blessings, and enable us still to continue the admiration of Europe, and the terror and scourge of our invidious foes.—That there should be such a change in

the principles of too many of our countrymen, is no less astonishing than grievous *.

• I humbly trust the above remark will not be esteemed an uncharitable judgment;—for how can we think otherwise, when we see even persons *professing godliness*, acting in open violation of laws divine and human.—When we hear them calling the duly appointed days of public humiliation and thanksgiving—*ordinances of mere men*, and therefore persuading themselves and others, that they are not strictly bound to pay due reverence to these pious, humble, and christian efforts to appease God's just anger, and praise him for his undeserved benefits.—How vain, weak, and ill-founded is such conduct, and especially when extending to perverse and profane *practice*, while the whole tenour of scripture, not only warrants, but enjoins subjection to the powers set over us by Divine Providence, not only *for peace but conscience sake*; and if incumbent on us to submit to *every* power in obedience to divine command, on the above evangelical principle of religious concord, surely it must be equally becoming to attend to the authority of *those* influenced by a christian veneration for the honour of the Almighty.—What cant and inconsistency, therefore, do such people discover, in declaring against war, and bloodshed, and their aversion to *fast*, or give *thanks*, on such occasions, while they would most unnaturally unite with a people who *delight in blood*, who have waged war with all the kingdoms of Europe; and by the abetting of whose principles, they would pave the way for far *greater warfare*, and misery, than any that can happen by *opposing* them.—The sad truth is this, they are hostile to the present form of Government—they are wilfully blind to those principles of pure christianity, which tend to encourage peace and order in the world; and, with a false notion of *liberty*, they are mere advocates of *licentiousness*, and, ultimately, of *slavery* to their country; since it is evident by the fascinating words FRATERNITY, EQUALITY, and CITIZENSHIP, the deluded admirers of French reform, have been plundered of their property; and now their eyes are opened to the *real* principles of their conquerors, are solely kept in order by superior force and power.

That any, boasting the name of *Britons*, should encourage the *natural* enemies of their country, whom for *ages* they have hitherto held in just abhorrence, for levity of manners, and duplicity of conduct, is truly alarming; and the more so, as to an inveterate envy and hatred of our nation, they now openly exhibit a cruelty and depravity of character not to be equalled among the most barbarous people;—which would have filled a country gentleman of *former* days, with contempt and indignation without bounds, and inspired a heroic spirit of virtuous opposition to their pernicious principles,—which would have curbed their proudest menaces,—and defied their boldest undertakings.

• But it is a melancholy truth, that this glorious spirit is evaporated among too many, though, thank Heaven, not generally suppressed.—That men of property and understanding should seem weary of prosperity and ease, and remain insensible to the direful consequences of insurrection, and invasion, I own affords the most serious symptom, in the present state of our affairs; it being almost impossible to be accounted for, but from an influence before alluded to, of most *desperate infatuation*, which naturally promotes and accelerates misfortune; and we have the example of all history to warrant this remark, that in the final downfall of every state and individual, God generally blinds or perverts the judgment of those he purposes to abandon.

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There is another article of *united* folly and ingratitude, that I cannot avoid just noticing, in this place, and that is, the degeneracy of too many of *another order of society**, whose chief, if not sole support, if possible, is more dependent on the existence of our happy Constitution, than any *other* portion of the community.—That *these* men should countenance innovation, or lean to regicide and infidel tenets, confirms the apprehension that there is an incurable rottenness of heart, where soundness would be most desirable, and naturally expected.—Here, in truth, my brethren, are la-

* As to a *democratic parson*, I consider the character as such a compound of contradictory principles, that I am wholly at a loss for any *sufficient* exposition of its *baseness*.—It is difficult which preponderates in the composition; *folly*,—*madness*,—or *wickedness*; since success to their *political* sentiments, must inevitably destroy, not only their *own* temporal comforts, but involve at the same time their *dearest* connections, (if such characters really hold *any thing dear*) in similar ruin.—Nor can I imagine but *one* possible cause, and that replete with hypocrisy, and ingratitude, why a person of *this* profession, can act with such apparent inconsistency, —and that is, a wish to APOSTATIZE, which, while our happy establishment continues, the dread of merited ignominy may prevent their doing.—For few (like cowards in *arms*) have a heart to relinquish a calling to which they are merely attached through love of *gain*; or possess similar effrontery with the celebrated apostate of their party, *openly* to relinquish that sacred charge, they so solemnly accepted, and pretended to profess on *principle*. Upon all such unnatural members of the church and community, a merited punishment would be to exchange conditions with their loyal *unbeneficed* brethren, till feeling the curse of old, denounced against a worthless priesthood, *they should crouch for the lowest office of their order, that they might eat a piece of bread*.

mentable

mentable complaints to dwell upon; but the more alarming they are, the more they magnify the goodness of our heavenly Protector, who like as he *causeth his sun to shine on the just and unjust*, so he reserveth the unworthiest for repentance; and having the hearts of men under his rule and governance, he will not suffer the wicked to prevail, till the utmost measure of iniquity is filled up*.—Let us encourage an humble hope that this is not yet the case, nor ever may be in our days.—Our gracious Sovereign, ever alive to the needful aid of Divine Providence, and anxious to glorify the Almighty Lord of Heaven and Earth, by due and solemn acts of prayer and humiliation, hath regularly, through this arduous and uncertain con-

* Could men of the disaffected principles alluded to in this discourse be brought to a candid review of their dangerous conduct, and a sense of the possible evils to which they are accessary, there might be hopes of their reform.—But the sad depravity of human nature it is to be feared, affords no prospect of such a change, while we see many by their *own misconduct* contributing to the VERY TROUBLES they so vehemently reprobate in general.—Some by *meanly and unjustly* evading their share of the national resources, which the laws of the land appropriate for the defence of the country; and others, (as is to be apprehended in the case of some in a *sister kingdom*), by increasing the burdens of their tenants, becoming greatly instrumental to their being seduced by disloyal associations.—Effusions of eloquence are then employed, to express the general sufferings of the people, and the whole artillery of complaint is levelled against those, on whom the difficult task is laid, to heal the wounds which secret *avarice* and ruinous *indiscretion* have created. Thus like crafty incendiaries, who wish to screen the crime they have committed,—after privily setting the edifice in flames, they are the *first*, and *loudest* to CRY OUT FIRE.

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flit, enjoined his people to employ becoming penitence and supplication.—And from our several late most providential, and almost miraculous deliverances, the Lord seems to have fought on our side, and crowned us with success; a triumph the more *glorious*, as the natural contest was the more *serious*: we may therefore with pious confidence and gratitude pronounce—*That when we cried unto the Lord in our trouble, he most graciously delivered us out of our distress.*

Hitherto, my brethren, I have only given you a slight sketch of the great miseries we have *escaped*, through God's merciful forbearance and favour; and though, doubtless, these are to be reckoned amongst our benefits received, yet, in pursuance of our duty to *declare* the wonders which the Lord hath vouchsafed to do for us, his undeserving children, and as a fresh exercise of praise to him for the same, I will now proceed to mention a few of the essential *benefits* we enjoy, in consequence of our liberation from the distress that threatened us. Had I time to *enlarge* on the affecting *particulars* of what we have escaped through the late divine protection, in the two instances—of quelling insurrection—and defeating a powerful enemy, it would further induce every feeling, grateful heart, to *praise the Lord for his goodness towards us.*—If any of you would diligently peruse, and consider the certain consequence of civil war, or foreign invasion, as among the forest of God's judgments, denounced against a devoted people, as they are described in many awful passages of Holy Writ, it would

would at once convince him of the weight of obligation to obey our heavenly Guardian ;—and of the needful amendment of our ways.—Among numerous dire denunciations,—and woeful descriptions of this kind, against a stubborn and sinful people,—it may suffice to mention the following at present*.—*If ye will not hearken unto me, (saith God) and do all my commandments, I will do this unto you—I will even appoint over you terror,—consumption,—and the burning ague, that shall consume thine eyes, and cause sorrow of heart,—and ye shall sow your seed in vain, for your enemies shall eat it.—And I will set my face against you, and ye shall be slain before your enemies.—They that hate you shall reign over you, and ye shall flee when none pursueth you.—And I will scatter you among the heathen, and will draw out a sword after you, and your land shall be desolate, and your cities waste.—† And I will bring your sanctuaries unto desolation (that is, your churches, and holy places of worship): and, describing the horrors of civil war and famine, he further threateneth,—‡ And the flesh of your sons, and the flesh of your daughters shall ye eat,—§ and ye shall perish among the heathen—(i. e. any unbelieving, ungodly people, whom God shall appoint to punish), and the land of your enemies shall eat you up:—And very prophetic of what we have justly feared, and may expect, for our offences against so good and gracious a God; we find him*

* Lev. xxvi. 14. 16. 17. 33. † Ib. xxvi. 31.

‡ Ib. 29. § Ib. 38.

thus denouncing against his disobedient and ungrateful people, Deut. xxxii. 21 and 25.—*That because they had provoked him to jealousy, and angered him by their vanities, that he will bide his face from them, and move them to jealousy with those that are not a people—(i. e. who are void of religion, and humanity, and not chosen by him)—and provoke them to anger with a foolish nation—(such are those who deny God)—That he will heap mischiefs on them; the sword without, and terror within, shall destroy both the young man, and the virgin, and the suckling also, with the man of grey hairs.*

Now after these tremendous declarations of God's dread purposes against a people that so obstinately continue to provoke his just anger, I think this a proper part of my discourse, most earnestly to exhort all present, who by their exemplary attendance on God's service this day, do prove their due respect to the Almighty, and loyalty to their king, to be most religiously careful, not to dishonour their present very becoming behaviour, by any disorderly conduct during the *remainder* of the day; since that would give cause to the enemies of our holy Church, and her appointments, to rail against us, as mere *formalists*, and not true *Christians*, who mean to honour their mighty Deliverer and Protector, in pure humility and sincerity of heart:—From the foregoing awful considerations, and the natural admonitions they excite, we are justly led to dwell a little on the *positive* blessings we *still* enjoy.—To which none, surely, can be insensible, but those who

who are dead to all remaining loyalty, and genuine patriotism.

Both our sister kingdom with ourselves, may equally and gratefully exclaim—*Why do the heathen so furiously rage together?—it is the Lord that reigneth, let the isles be glad thereof.*—It is he that saith to the sea, be still; and the waves obey him: who biddeth the furious tempest to arise, and perform his will—*therefore will we give thanks unto thy name, which is great—wonderful—and holy.*—Under this direction of his providence, he hath preserved one part of our empire from the calamities of foreign plunder, and by blessing our arms with victory, at different periods of critical event, and fearful expectation, he still enables us to possess all the comforts of our lives, in peace and safety;—to follow our respective callings with chearful perseverance;—to pursue the labours of industry with security and profit;—and to employ the natural, necessary means of self preservation, from future attack and danger; inspiring us with courage by his late favour, to exert every endeavour that skill and bravery can suggest, to maintain the benefits he hath been pleased to continue to us.

Further, we are still blessed with an excellent, and unequalled form of government, as yet, thank Heaven, *entire*, notwithstanding all the efforts of domestic madness, or foreign malice, to overset it.—We have rulers endued with wisdom, and perseverance to hold out against every storm with which the state hath long, and frequently been threatened,—and to maintain their arduous sta-

tions,—

tions, against the united force of subtle and vigorous opponents;—under the severest trials of most sinister events, and yet as wonderfully supported through a timely and propitious change of fortune—which alone can be imputed to the providential care and countenance of Heaven*.

It cannot be denied, indeed, but that weighty are the burdens needful to be imposed, to carry on so extensive and serious a contest; but who will presume to say, that any set of men, under similar circumstances, of *every description*, could have upheld the honour of the nation at *less* expence, or as far as human effort can be employed, with greater glory?—Resources *must* be had, or the cause *abandoned*; and happily the majority of the nation still feel, the *value* of the cause.—And every impartial investigator of the method employed to raise the *means* of saving us from sinking into slavery, must confess, that without possessing *infallibility* of design, more wise—considerate, and

* The voice of faction,—of self-interest, and of false patriotism, assisted by blustering eloquence, may make a noise, and drown the ears and senses of the *unthinking multitude*; but of this we may be certain, that if it pleased God, so far to confound the present counsels of the state, as to permit a change at this time, in the public administration of affairs, no set of men could readily be found of equal ability, integrity, and fortitude, to obtain the confidence of *that* part of the community, who compose the very vitals of the nation; viz. the considerate and unprejudiced of *every* rank, no less than the most *wealthy* portion of it, who having their respective valuable stakes to lose, are naturally anxious to keep them in *safe* hands:—anarchy and confusion, would immediately be the consequence of such a *change*, and the ruin of the constitution inevitably follow.

efficacious

efficacious measures could not be adopted, to answer the immediate exigencies of the country, in so trying and critical a juncture.—As far as possible, and with as few exceptions, on so enlarged and intricate a business, the burthen is laid where it ought *principally* to be imposed, and can best be *borne*.—The wealthy are increased in their bounden contributions to preserve their *greater* stake.—The poor, and middling order, are relieved as much as possible.

As ignorant, and uneducated men, you may be seduced to believe, that these supplies are raised for the *king's sole use*.—We have the authority of Scripture, and the command of the Lord of all things, *to give tribute to whom tribute is due*—and *honour to whom honour*.—But in *this* case, the fund is a *common* fund, levied and employed for the *public good*—to assist in continuing us a great, and prosperous people, and to prevent our ancient and implacable foes, from plundering us of *all*, and ejecting us from the very scale of empire.—It is a struggle for our very *existence*, as a free, and unrivalled nation ; and Divine Providence, as yet, appears to sanction the heroism of our resistance.—It would be *worse* than death to every real Briton, to become the slave of France, and *every means* * must be exerted to counteract so dire an evil.

Lastly ;

* It is no less grievous than surprising, to observe the perverseness of some, and supineness of others, in the present great national effort to oppose the common enemy.—The business may be reduced to this single query :—Is the ship worth saving, or not ?—

Lastly; the essential blessing we still retain, in having such a Sovereign to defend our happy form of Government, should excite in us the most loyal and

All is evidently at *stake* in the present contest; and if the stake is of essential value, something *must* be risked to save it.—The temporary cargo is thought of little comparative consequence, in a *storm*, to preserving the vessel, and the lives of the passengers.—Would men but exercise *reason*, *candour*, and *common judgment*, they must allow, that Ministers have proportionably as great an interest in the salvation of their country, as any of their fellow subjects; nay, their own responsibility is a powerful spur to the best exertion for its safety.—I have observed in the body of this discourse (for the conviction of our enemies), that in a general view of the means to be raised, our resources have not yet failed, through the truly spirited support of an opulent and loyal people, in defence of the happiest form of Government.—On a fair and judicious investigation of the *method* of raising indispensable supplies, *TIME*, and the *constitutional* mode of meliorating the grand design, or main principle of the plan should be *allowed*.—Nothing arbitrary has been adopted,—nothing proposed as *infallible*; but only the general outline of immediate expediency fairly submitted to parliamentary controul and determination.—And, after all, though it may bear hard on some, whose peculiar circumstances in life, may occasion them to feel more severely *their* proportion, from the temporary increase of assessments, yet what is this in comparison of the just burden that must, or ought, to be forth coming from *real* affluence?—The fact is, genuine patriotism is on the *decline*, or men of considerable rank and property, could not be so injudicious, and unjust, as any ways to withhold their quota, even on principles of *self preservation*. They would rather (if actuated by a true love of their country) voluntarily and effectually subscribe, without subjecting Administration to any odium, or difficulty in the arduous and laudable exertion to save the country, and perpetuate its glory.—In short, on the only principle that ever can produce substantial virtue, political or religious, and to use the words of a no-less patriotic, than pious writer,—"A true Briton, above almost all other men, (corrupt as the world now is) will

and filial exertions to support his rights, which are so evidently congenial with our own.—When we hear him publicly declare, THAT HE WILL STAND OR FALL WITH HIS FAITHFUL SUBJECTS, AND IN DEFENCE OF THE INDEPENDENCE, LAWS, LIBERTY, AND RELIGION OF THEIR COUNTRY * :—What *true* Briton, but must glow with gratitude, and pant with zeal, towards his King! — It is the language of a tender parent, feeling for the dearest pledges of human nature; nor can I believe, but that every truly honest man, would rather die, fighting by the side of *such* a Prince, than tamely and basely, disgrace his *national* character, by a cowardly compromise, with the inveterate and avowed destroyers of his native country:—In whom no confidence can be placed; who like the proud Sennacherib disdain the power of the living God;—spurn at every moral obligation; and of whom nothing can be expected (when opportunity abets their principles, and inclination) but perfidy, and merited desertion of their new, and credulous allies.

And now, having set before you, the several kind of blessings for which we cannot be too thankful to our Divine Protector:—Having made an humble,—earnest effort, to give *Him* all the praise, both for the happy direction of events, and will be thankful for the civil and religious liberty he enjoys—and therefore will not be captious and querulous, that governors are frail mortals like himself, and so cannot possibly please *every one*, nor be absolutely perfect, *in all things*.”

* Part of his Majesty's last most gracious answer to the Address of both Houses of Parliament.

success to his creature's brave and laudable defence of their king, and country:—Having also dwelt very fully, and feelingly, on some articles of obvious complaint, and deep concern; as to the injudicious conduct of too many of our fellow subjects; it is time I should draw to a conclusion of my discourse; and I cannot dismiss you, with a more instructive, and useful impression of the whole subject, than by adverting to the probable *cause* of the unhappy dereliction in many, and with an earnest, and most affectionate admonition, to steer clear of every thing that may make God our foe; for while *He* is our friend—*we need not fear what man can do unto us.*

It is lamentable to observe, my brethren, that the general declination of religious concerns among the people, especially among those whose station renders *example* far more valuable than *precept*, is what tends to pervert the mind, and assimilate the principles of numbers, to those of their infidel and democratic neighbours.—*The fool hath said in his heart there is no God.* The more correct interpretation of this passage is—*no God,—no God.*—He hath said in his *heart*, that is, he secretly *wishes* to have no omnipotent, unerring Judge of his actions.—It is no unchristian assertion to inform you, that this is, and has been long the unhappy description of the people of France: Through a vain philosophy,—levity of mind,—and extreme depravity of manners, they have in a degree persuaded themselves to be *without God in the world*; and amongst the most enormous instances of *our ungodly imitation* of them,—is the foul crime of profaning

saning the sabbath of the Lord.—This day of holy rest, is declared throughout scripture, to be a *sign between God and his people*.—We are commanded to *hallow his sabbath*, for this very reason,—to keep alive our remembrance of his power, and love, and our continual bounden duty to Him.

Humble, my brethren, as is *your* state in life, you must all acknowledge, how scandalously this duty is neglected by numbers every where, especially in the place and country, where *we* live.—It is but little, that the power of the most honest, and assiduous minister of God's word can do, to check this growing evil, unless his earnest efforts are aided by those who are supposed to know their duty, and whose interest it is, to pay due respect to order;—unless, in short, supported by the civil power.—The authority of the magistracy must be exerted, to correct and suppress this ruinous habit of impious neglect; their own regular example should be conspicuous, to encourage all respect to this incumbent duty in all Christians; or the sin will daily increase, till it draws down inevitable destruction upon the nation. We have both a *promise* and a *curse*, to warrant my admonition on this particular.—*Blessed is the man*, saith the Lord, by his prophet Isaiah, *who keepeth the sabbath*; and by the mouth of his servant Nehemiah, he declareth the *cause* of his anger against Israel, to be their profanation of the sabbath day.

Like seeks like; and therefore I repeat, my friends, that it is the growing similarity of *manners* of our countrymen with those of our enemies, that

helps to favor their dangerous system among us, and has almost eradicated from the minds of many, —the noble,—honest,—virtuous principles of their brave forefathers, which checked that restless spirit of ungovernable ambition and rage for power, which threaten at present to subdue, and desolate the earth.

As my *first* admonition therefore, my dear brethren, on this head, let me most earnestly exhort you, not to suffer yourselves to be contaminated by delusive arts, which are big with treachery to your native land, and danger to yourselves.

If you wish to see your country blessed with peace and harmony; above all things learn to distinguish between *those* friends, who by giving such sound advice, (as I trust, by the help of God, I have endeavored this day to afford *you*), aim at your *true welfare*, and those, who through vain pretensions to reform the state, and mend *your circumstances*, do nothing but deceive you; and by blowing up the fire of discord and rebellion, endeavour to involve you in the deepest troubles. —For only judge yourselves, as to any of the common people, who absurdly listen to the unnatural and wild discourses of that *new-formed* character, a *frenchified Briton*,—one strangely weary of his ancient laws,—customs,—and religion,—only let me ask, I say, my friends, what would you do among a crew of murderous invaders, who must *necessarily* starve you, to satisfy their own dependent, and numerous followers? who will make you their *very slaves*, and subject yourselves

yourself and families, to every kind of hardship that a people now long used to blood and cruelty, could invent, to glut their vengeance upon a nation so long their rivals in arms, and commerce.

Trust to the old proverb;—*half a loaf is better than no bread*; and depend upon it, though the times may be a little hard upon us for the present, owing to a noble and needful effort of true born Englishmen, against sworn and merciless adversaries, yet woefully different would you find your situation, under a government like that of France.

Thus far, I have delivered to you my humble, —honest sentiments, of the times, and the sense in which as loyal subjects, and true friends of our country, we should approach the Lord our deliverer and defender, on this occasion. —But I must not conclude, without another most important admonition, which the spirit of the psalm before us, most clearly suggests to the mind of every serious Christian.

After all then, though it is truly an exalted virtue to feel due attachment to our native land; and the ties of social obligation exact in many cases, even to *die* for it. —Though wars of defence are perfectly lawful in the course, and by permission of Divine Providence, and the voice of scripture upholdeth a just cause of *resistance, even unto blood*, (and a *juster* surely, cannot exist, than the contest for *liberty, and religion*) still we must ever remember it is the *Christian* part

to look *further* than the very dearest concerns of *this* life.—Every trial and trouble here, is mercifully calculated, if properly received, to prepare us for *another*, and a *better* state.—A state where wars shall cease, and peace eternal reign:—Where the conduct of every individual, high and low, rich and poor, shall be estimated according to the just and unerring sentence of divine wisdom.

It is our duty, then, as *Christians*, though driven to the hardest state of worldly suffering, never to harbour malicious resentment against the very *worst* of men.—To repel the assaults of a common enemy, is natural, and permitted; but as far as we conceive them acting beyond the bounds of that moderate exertion of power, by which humane and religious conquerors are actuated, even in the events of war:—though we cannot but perceive and feel the evil effects of their tyrannical designs, yet should we always regulate our opposition by safe principles, nor direct our animosity against the *men*, but against the *cause*;—and when we revert to the circumstance of general retribution, and the dreadful sentence of the wicked, we shall be led to pity the extreme depravity of a common fallen nature, and pray that God would turn the hearts of the *disobedient* to the *wisdom of the just*; nor suffer even our *foes* to fall, without experiencing his *mercy*.

We must ever keep in view, those exalted patterns set us by our blessed Lord and Saviour; the most

most prominent of which, is *full forgiveness* of our bitterest enemies; this is the spirit for which we should ever pray, and which should influence our latest moments, whether we die in the *chamber*, or fall in *battle*.—In the foulest instance of unprovoked barbarity the world can record, we find the Great Redeemer of Mankind imploring mercy for his murderers; it is from *him* alone we can obtain this spirit, and who can *direct us in the right way, that we may get to that city, where we are to dwell for ever*.—Well therefore may we praise the Lord for this still more exalted goodness;—these greater wonders towards the children of men, in providing for us the rich, unfading blessings of eternity,—since God's *satisfying the empty soul, and filling the hungry soul with goodness*, is clearly explained in the book of Revelations, where it is declared, that the redeemed shall *hunger no more, neither thirst any more—neither shall the sun light on them, nor any heat—for the Lamb which is in the midst of of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes*.

These then, my Brethren, are the superior blessings to which God's goodness directs our views. For this is the deliverance he holds forth to *such as sit in darkness and the shadow of death, being fast bound in misery and iron*.—By which figure of worldly captives, waiting their sentence from their conquerors, is represented the general slavery of sin and death, and the gracious deliverance procured

cured for them, through the infinite atonement of the Blessed Jesus.—When, therefore, through all the changes and chances of this mortal life, we thus duly weigh the glorious end of our earthly warfare, well doth it behove us to join in the concluding verses of this psalm, which so evangelically describe our everlasting happiness, and say truly—*the righteous (only) will consider this, and rejoice,—and the mouth of all wickedness shall be stopped.*—‘That is, the former, finding themselves
‘still the objects of God’s mercy, will have cause to
‘give thanks, while the wicked, when visited with
‘final judgment, will be forced by their silence to
‘own, that their punishment is just.’—Now, *who so is wise among you, will ponder these things, and they shall understand the loving-kindness of the Lord.*”—
In other words, such persons will treasure up in their hearts, the contents of this very instructive portion of God’s word, by which they will comprehend the weakness and wickedness of man, as likewise, the power and loving-kindness of the Lord—who, not for our merit, but for his mercy’s sake, forgiveth our sins,—healeth our infirmities,—preserveth us in temptation, hath placed us in his Church, enricheth us with his grace, and (as hath been very fully shewn) sheltereth us from persecution—who preserveth us now, in this present time,
‘and will crown us to all eternity;’ which glorious portion that all present may finally experience—
God of his infinite mercy grant, through the merits, and for the sake of Jesus Christ, our
blessed

bleſſed Lord, and Saviour, to whom, with the
Father, and the Holy Ghoſt, be all glory and
thankſgiving aſcribed now, and for evermore.
Amen.

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